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The Human Element in Scripture. In a recent lecture by the Rev. A. J. F. Behrends, D. D., some very vigorous remarks are made on this point. He maintains that the time is forever gone by when the human element in the composition of the Scriptures can be ignored or regarded as incidental. The New Testament has a modern atmosphere, to be sure, but the farther back we go, the more Oriental and pictorial becomes the language, "until it becomes difficult to disentangle the historical from the ideal in the recorded tradition or narrative."

The Writings of Luke. In defending the position just stated, Dr. Behrends cites Luke who not only in his phraseology but also in his method shows no trace of conscious reception of supernatural information. He acted the part of an earnest, patient historical student, claiming no supernatural illumination, and never dreaming that his private letters would become universally recognized authorities. These facts, however, only more firmly establish this authority, for he would have been the first to express doubt about his researches if such doubt existed, and he has incorporated in his pages documents and traditions which with the free use of his historical faculty he regards as trustworthy.

Jesus and Death: John 11: 33. The editor of the *Expository Times* considers John 11: 33, where the difficult phrase "He was moved with indignation in the spirit and troubled Himself" occurs. The question why Jesus was moved with indignation has been answered in many ways, e. g., (1) that it was deep grief not anger, (2) His divine nature was indignant that His human nature gave way to sorrow, (3) the hypocritical conduct or unbelief of the Jews who came out to weep, (4) the thought of the ravages of sin in the world of which this was an evidence. These views are rejected and the position taken that Christ's great aim was to teach men that the only great calamity was death in sin. So he was indignant that they were so extravagantly sorrowful over the death of the body. By this wild grief they both forgot that the only real loss was the loss of a soul and they, also, virtually accused Him and His Father of neglect and cruelty. This view is plausible but imputes to Jesus a want of sympathy with human earthly sorrow, even if it may be short-sighted, which at other times he did not fail to show. Why should he not have rebuked the widow of Nain?

Date of the Apocalypse. An interesting note is furnished to the same journal by Principal Brown whose defense of the post-neronic date of the Apocalypse was summarized in a former number of the *STUDENT*. He finds a further argument in the mention of "clear glass" in the book. "John mentions 'clear glass,' like 'crystal,' four times. He is the only New Testament writer who speaks of it. Now, though *colored* glass and *opaque* glass were known as far back as the early Egyptian era, it was only in the reign of Nero that clear transparent glass came into fashion. A great demand sprang up at once for it. Hence John, in speaking of it, uses it as we would the railway or telegraph, etc., and by so doing shows that his book was written *after* Nero's reign. Possibly some other allusions of the same kind may exist."